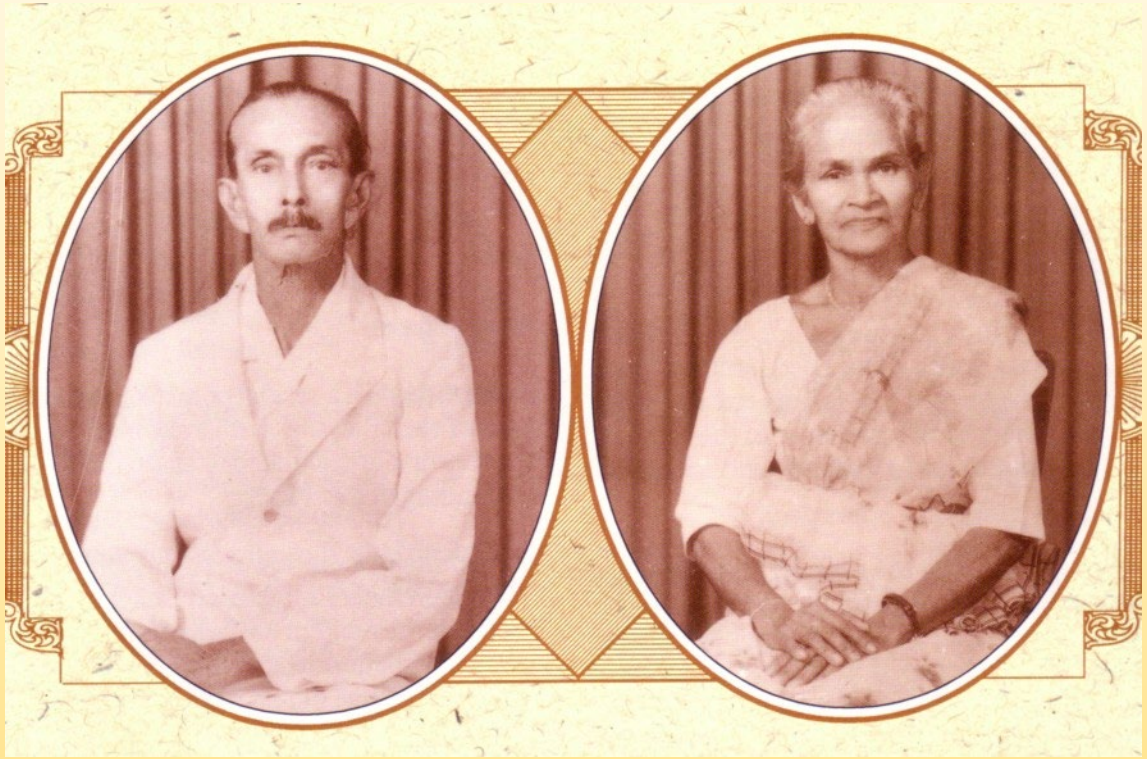
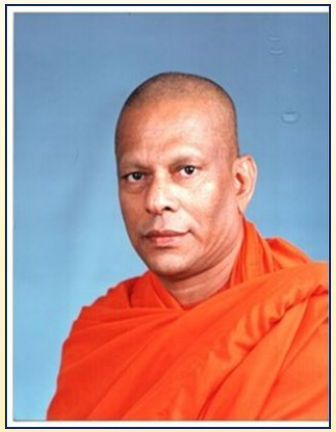
Kālāma Sutta

“Sabba Dānaṃ Dhamma Dānaṃ Jināti”
“Gift of Truth Excels all the Gifts”





Pali recital of “Kālāma Sutta”,
recited by Ven. Weragoda Sarada Nayaka Maha Thero,
in loving memory of his late father Mr. G. A. Podisinnho
and late mother Mdm. G. G. Emalishami.
May they attain the Bliss of Nibbāna.

26. 05. 2026

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

KĀLĀMA (KESAMUTTA) SUTTA

Honour to him,

the Blessed One,
the worthy One,
the fully
Enlightened One.

DISCOURSE TO KĀLĀMA

(Aṅguttara Nikāya – Thika Nipāta Pāli – Mahā Vaggo – Kesmutta (Kesaputta, Kālama) Sutta)

Evaṃ me sutaṃ—

Ekaṃ samayaṃ Bhagavā

Kosalesu cārikaṃ

caramāno mahatā

bhikkhusaṅghena saddhiṃ

yena Kesaputtaṃ nāma

Kālāmānaṃ nigamo

tadavasari. Assosuṃ kho

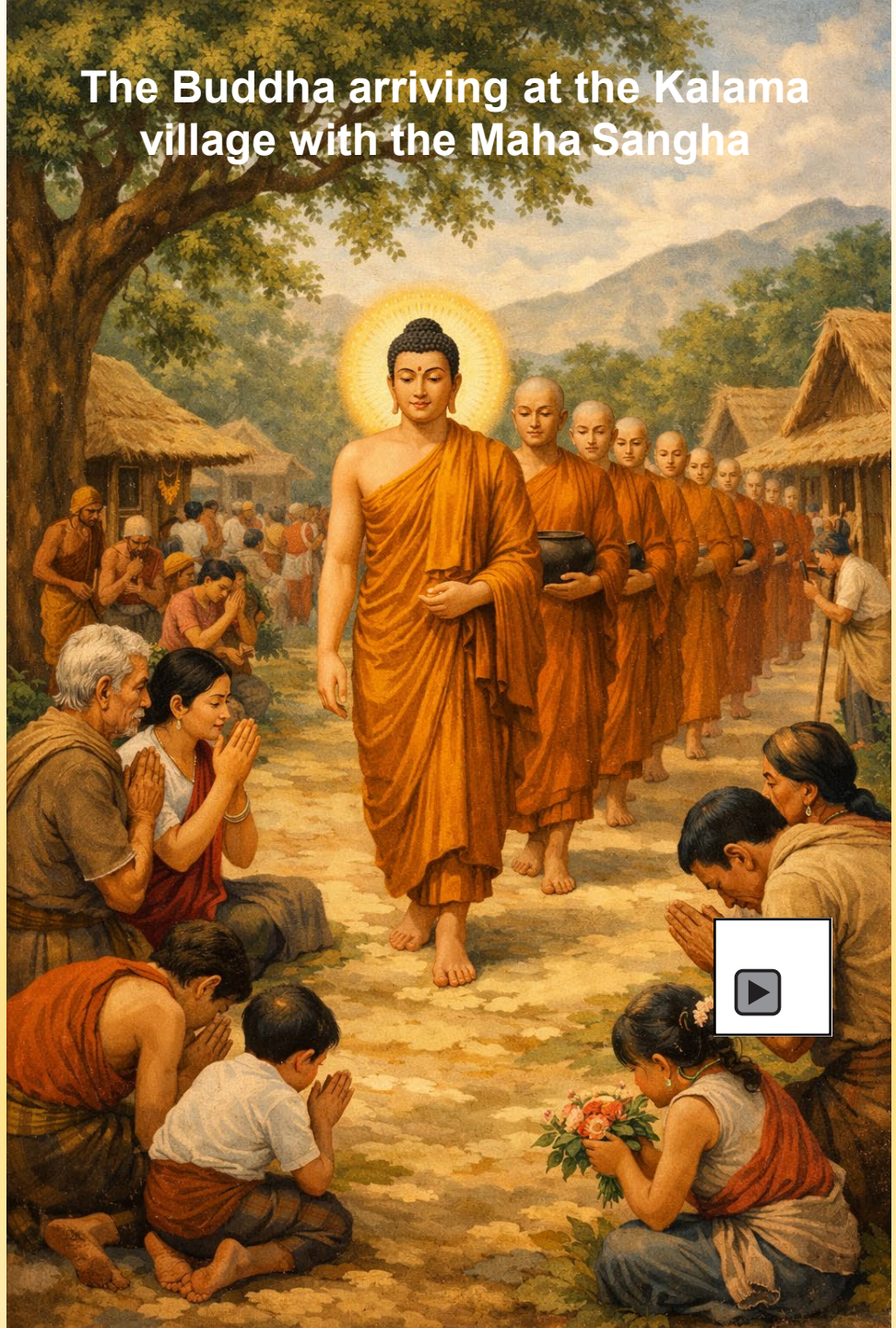
Kesaputtiyā Kālāmā:

“samaṇo khalu, bho,

Gotamo Sakyaputto

Sakyakulā pabbajito

Kesamuttaṃ anuppatto.



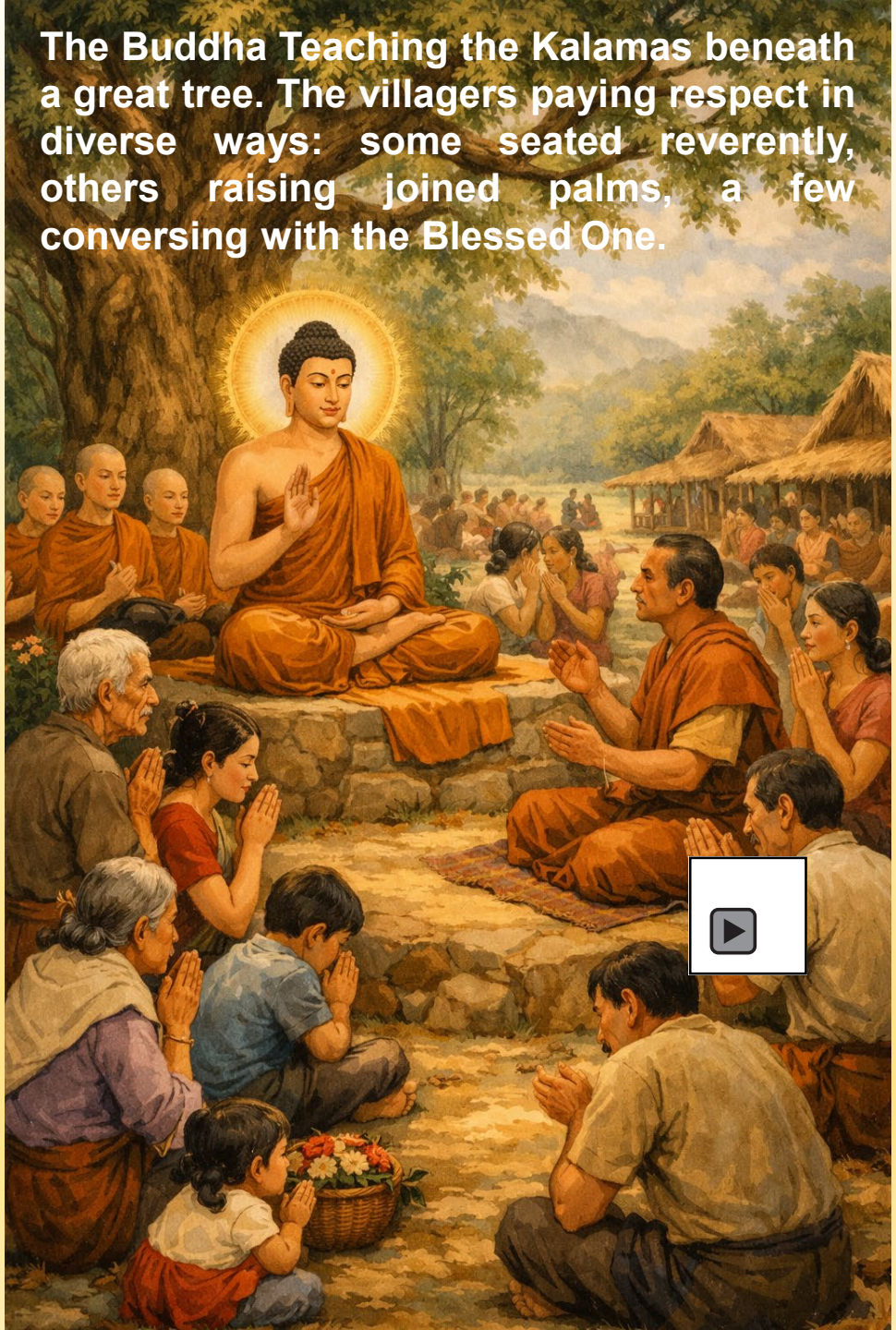
I heard thus, when on a certain occasion the Blessed One was journeying with a great number of the order of monks through parts of Kosala, he arrived at Kesaputta, a market town of the Kālāma people.

And the Kālāmas of Kesaputta heard: “Truly the venerable Gotama, son of the Sākyas, who went forth from the Sākya Clan, has come to Kesaputta; concerning Gotama the Blessed One the auspicious sound of fame has risen high.

Taṃ kho pana Bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: ‘iti pi so Bhagavā arahaṃ sammā sambuddho vijjā caraṇa sampanno sugato lokavidū anuttaro purisa dammasārathī satthā devamanussānaṃ Buddho Bhagavā’ti, sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī’”ti.

And the Kālāmas of Kesaputta heard: “Truly the venerable Gotama, son of the Sākyas, who went forth from the Sākya Clan, has come to Kesaputta; concerning Gotama the Blessed One the auspicious sound of fame has risen high, ‘The blessed one is an arhat, fully enlightened, endowed with knowledge and practice, a world-knower, peerless, a guide of men capable of being trained, a teacher of deities and humans, enlightened, and blessed’. It is indeed worthwhile seeing such

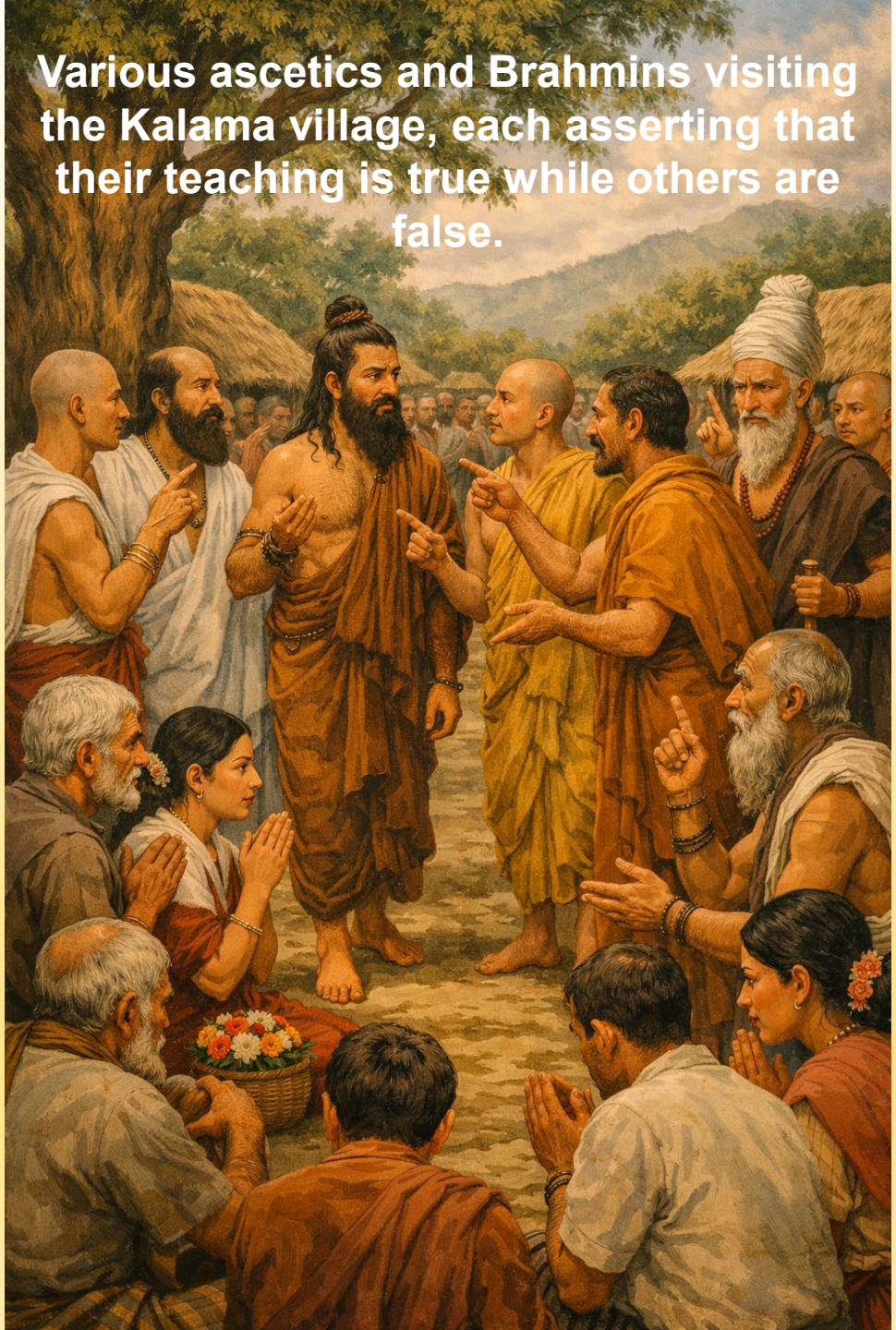
Atha kho kesamuttiyā kālāmā yena Bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā appekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, appekacce Bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu, appekacce yena Bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te kesamuttiyā kālāmā Bhagavantaṃ etadavocuṃ:



The Buddha Teaching the Kalamas beneath a great tree. The villagers paying respect in diverse ways: some seated reverently, others raising joined palms, a few conversing with the Blessed One.

Then the Kālāmas of Kesaputta went up to the place in which the Blessed One was, and on arriving there some saluted the Blessed One reverentially, and sat at a side; some exchanged cordial greetings with him, and sat at a side; some raised their joined palms towards him respectfully, and sat at a side; some announced their name and their clan, and sat at a side; some sat at a side silently. And the Kālāmas of Kesaputta sitting at a side, said to the Blessed One:

“Santi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti. Te sakaṃ yeva vādaṃ dīpenti jotenti, parappavādaṃ pana khuṃsenti vambhenti paribhavanti opapakkhiṃ karonti. Aparepi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti. Te pi sakaṃ yeva vādaṃ dīpenti jotenti, parappavādaṃ pana khuṃsenti vambhenti paribhavanti opapakkhiṃ karonti. Tesaṃ no, bhante, amhākaṃ hot’eva kaṅkhā hoti vicikicchā: ‘ko su nāma imesaṃ bhavataṃ samaṇabrāhmānaṃ saccaṃ āha, ko musā’”ti?


Various ascetics and Brahmins visiting the Kalama village, each asserting that their teaching is true while others are false.

“Venerable sir, certain ascetics and brahmins who visit Kesaputta praise, glorify, their own doctrine and disparage, despise, revile, and pull to pieces, the doctrine of others; certain other ascetics, too, who visit Kesaputta praise, glorify, their own doctrine, and disparage, despise, revile, and pull to pieces, the doctrine of others. Concerning them, venerable sir, we are in doubt, we are uncertain, “Of these Venerable Ones, who speak truth and who, untruth?”

“Alañhi vo, kālāmā, kaṅkhituṃ alaṃ vicikicchituṃ. Kaṅkhanīye va pana vo ṭhāne vicikicchā uppannā”. “Etha tumhe, kālāmā,

mā anussavena, mā paramparāya,

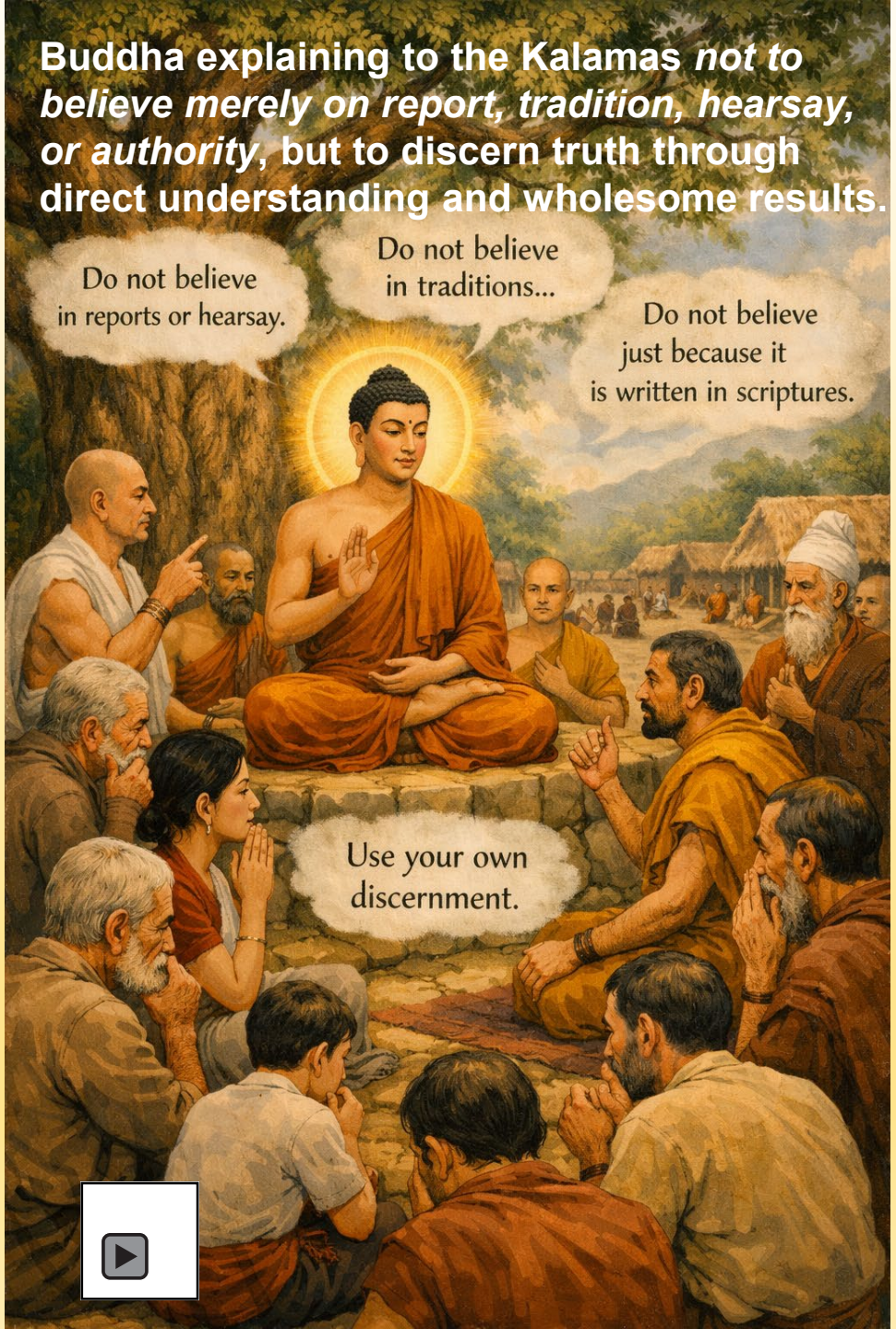
mā itikirāya, mā piṭakasampadānena,

mā takkahetu, mā nayahetu,

mā ākāraparivitakkena,

mā diṭṭhinijjhānakkhantiyā,

mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe, kālāmā, attanā va jāneyyātha: ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattantī’”ti, atha tumhe, kālāmā, pajaheyyātha.


Buddha explaining to the Kalamas *not to believe merely on report, tradition, hearsay, or authority*, but to discern truth through direct understanding and wholesome results.
Do not believe in reports or hearsay.
Do not believe in traditions...
Do not believe just because it is written in scriptures.
Use your own discernment.

“It is proper for you, Kālāmas, to doubt, to be uncertain: uncertainty has arisen in you about what is doubtful. Come, Kālāmas. Do not go upon report; do not go upon tradition; do not go upon hearsay; do not go upon correspondence with scriptures; do not go upon cogitation; do not go upon logic; do not go upon specious reasoning; do not go upon approval of a thought-over notion; do not go upon a person’s seeming ability; do not go upon the thought, ‘the ascetic is our teacher’. Kālāmas, when you yourselves know: ‘These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm, ill’, abandon them.”

“Taṃ kiṃ maññatha, kālāmā, lobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?”
“Ahitāya bhante”.

“Luddho panāyaṃ, kālāmā, purisapuggalo lobhena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.
“Evaṃ, bhante.”

“Taṃ kiṃ maññatha, kālāmā, doso purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?
“Ahitāya, bhante.”

“Duṭṭho panāyaṃ, kālāmā, purisapuggalo dosena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradārampi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.
“Evaṃ, bhante.”

The Malevolent Man —overwhelmed by greed, hatred, and delusion, committing harmful acts like killing, stealing, adultery, lying, and urging others to do the same.

“What do you think, Kālāmas? Does greed appear in a man for his benefit or harm?”
“For his harm, Venerable sir.”

“Kālāmas, this grasping man, with mind overcome, overwhelmed by greed takes life, steals, commits adultery, and tells lies; he prompts others too to do likewise. Does that suffice for his harm, ill, for a long time?”
“Yes, Venerable sir.”

What do you think, Kālāmas? Does hate appear in a man for his benefit or harm?
“For his harm, Venerable sir.”

“Kālāmas, this malevolent man, with mind overcome, overwhelmed by hate takes life, steals, commits adultery and tells lies; he prompts others to do likewise. Does that suffice for his harm, ill, for a long time?”

“Yes, Venerable sir.”

“Taṃ kiṃ maññatha, kālāmā, moho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?”
“Ahitāya bhante.”

“Mūḷho panāyaṃ, kālāmā, purisapuggalo mohena abhibhūto pariyādinnacitto pāṇaṃpi hanati, adinnaṃpi ādiyati, paradāraṃpi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā”ti.
“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vā”ti?”
“Akusalā, bhante”.
“Sāvajjā vā anavajjā vā”ti ? “Sāvajjā bhante”.
“Viññugarahitā vā viññuppasatthā vā”ti?
“Viññugarahitā, bhante”.

“Samattā samādinnā ahitāya dukkhāya saṃvattanti, no vā kathaṃ vā ettha hotī”ti?”
“Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattantī ti. Evaṃ no ettha hotī”ti.

The Malevolent Man —overwhelmed by greed, hatred, and delusion, committing harmful acts like killing, stealing, adultery, lying, and urging others to do the same.

“What do you think, Kālāmas? Does delusion appear in a man for his benefit or harm?” “For his harm, Venerable sir.”
Kālāmas, this muddled man, with mind overcome, overwhelmed with delusion takes life, steals, commits adultery and tells lies; he prompts others too to do likewise. Does that suffice for his harm, ill, for a long time?” “Yes, Venerable sir.”

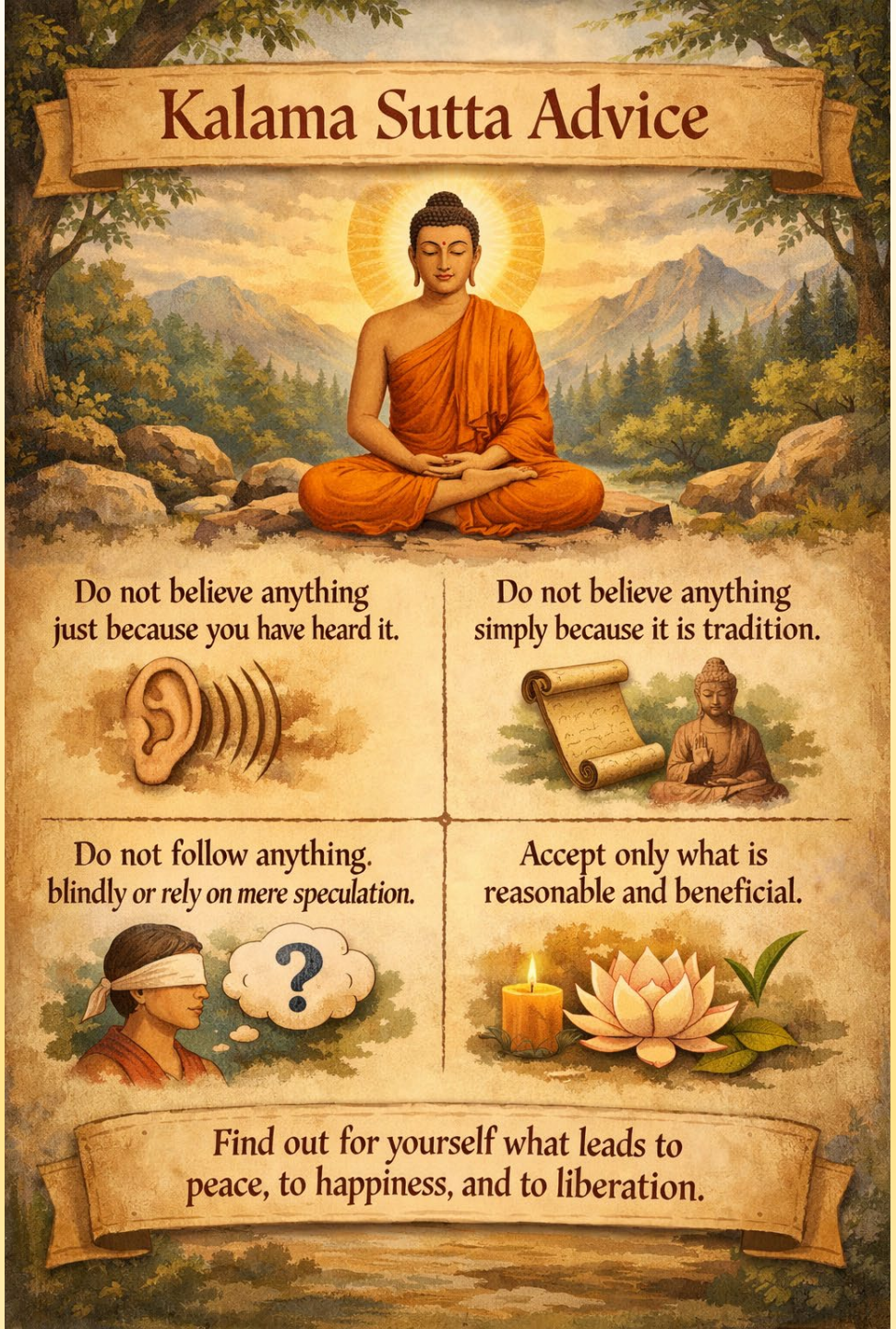
“What do you think, Kālāmas? Are these things good or bad?” “Bad, Venerable sir.”“Blamable or not blamable?” “Blamable, Venerable sir.”

“Censured or praised by the wise?” “Censured, Venerable sir.”

“Undertaken and observed, do these things lead to harm, ill or not? Or how does it strike you?”

“Undertaken and observed, these things lead to harm, ill. Thus it strikes us.”

“Iti kho, kālāmā, yaṃ taṃ avocumha ‘etha tumhe, kālāmā. mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhi nijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe kālāmā attanā va jāneyyātha: ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattantī’ti, atha tumhe, kālāmā, pajaheyyāthā’ti, iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

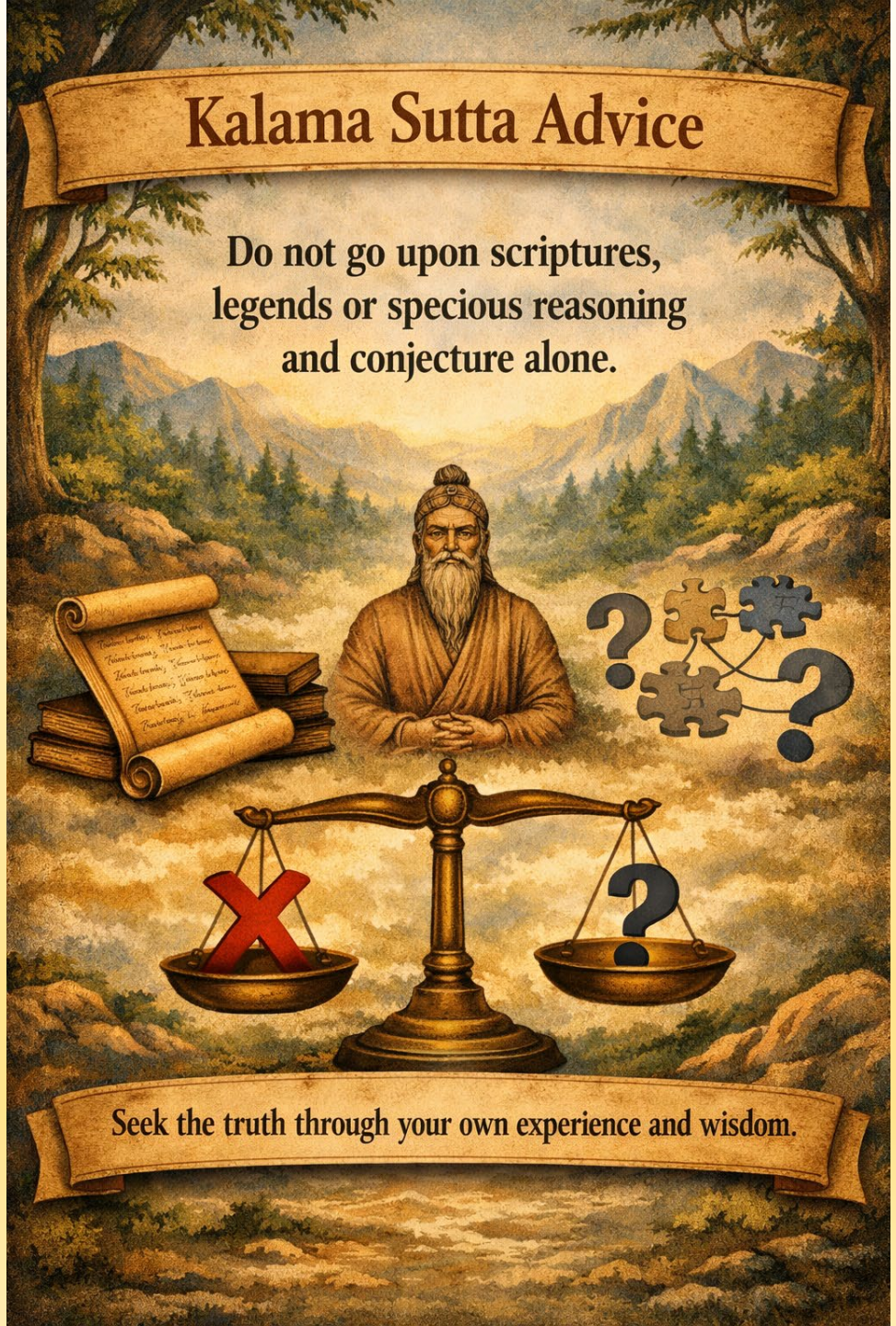

Kalama Sutta Advice
Do not believe anything just because you have heard it.
Do not believe anything simply because it is tradition.
Do not follow anything blindly or rely on mere speculation.
Accept only what is reasonable and beneficial.
Find out for yourself what leads to peace, to happiness, and to liberation.

“Therefore, did we say indeed, Kālāmas, what was said thus: Come, Kālāmas. Do not go upon report; do not go upon tradition; do not go upon hearsay; do not go upon correspondence with scriptures; do not go upon cogitation; do not go upon logic; do not go upon specious reasoning; do not go upon approval of a thought-over notion; do not go upon a person’s seeming ability; do not go upon the thought, “The ascetic is our teacher.” Kālāmas, when you yourselves know: “These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm, ill,” abandon them.’”

“Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭaka sampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena,

mā diṭṭhinijjhānakkhantiyā,

mā bhabbarūpatāya, mā samaṇo no garūti. Yadā tumhe, kālāmā, attanā va jāneyyātha: ‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṃvattantī’ti, atha tumhe, kālāma, upasampajja vihareyyāti.


Kalama Sutta Advice
Do not go upon scriptures, legends or specious reasoning and conjecture alone.
Seek the truth through your own experience and wisdom.

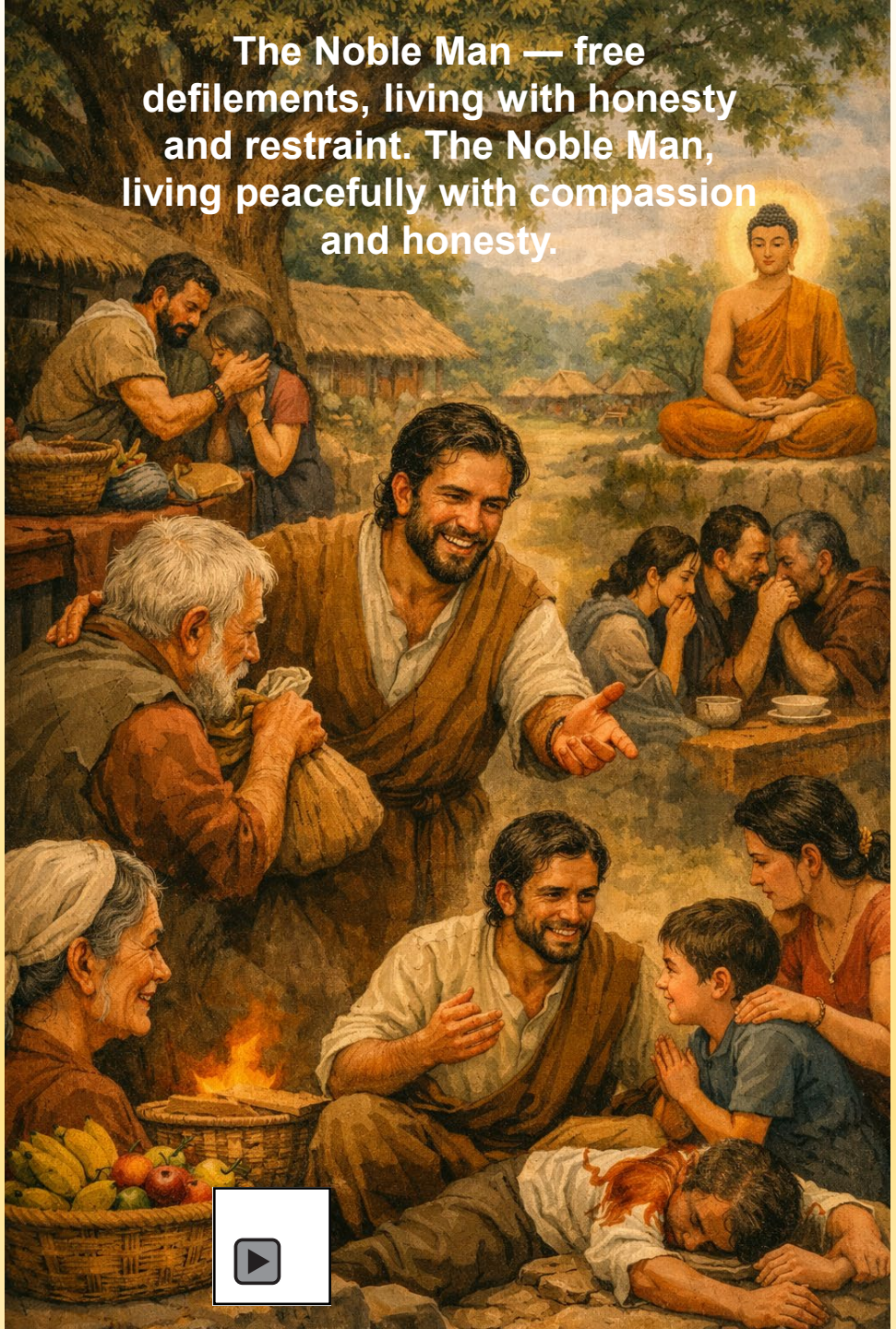
“Come, Kālāmas. Do not go upon report; do not go upon tradition; do not go upon hearsay; do not go upon correspondence with scripture; do not go upon cogitation; do not go upon logic; do not go upon specious reasoning; do not go upon approval of a thought-over notion; do not go upon a person’s seeming ability; do not go upon the thought, ‘The ascetic is our teacher.’ Kālāmas, when you yourselves know: “These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit, happiness,” enter on and abide in them.

“Taṃ kiṃ maññatha, kālāmā, alobho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?”
“Hitāya, bhante”.

“Aluddho panāyaṃ, kālāmā, purisapuggalo lobhena anabhibhūto apariyādinnacitto n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, na paraṃpi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā”ti. “Evam bhante ti.”

“Taṃ kiṃ maññatha, kālāmā, adoso purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti? “Hitāya bhante.”

“Aduṭṭdho panāyaṃ Kālāmā purisapuggalo dosena anabhibhūto apariyādinnacitto n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhanati na paraṃ pi tathattāya samādapeti yaṃ ‘sa hoti dīgharattaṃ hitāya sukhāya”ti?” “Evaṃ bhante ti.”


The Noble Man — free defilements, living with honesty and restraint. The Noble Man, living peacefully with compassion and honesty.

“What do you think, Kālāmas? Does absence of greed appear in a man for his benefit or harm?”
“For his benefit, Venerable sir”.

“Kālāmas, this non-grasping man, with mind not overcome, not overwhelmed by greed does not take life, steal, commit adultery, or tell lies; he prompts _ others to do likewise. Does that suffice for his benefit, happiness, for a long time?”
“Yes, Venerable sir.”

What do you think, Kālāmas? Does absence of hate appear in a man, for his benefit or harm?
“For his benefit, Venerable sir.”

“Kālāmas, this non-malevolent man, with mind not overcome, not overwhelmed by hate, does not take life, steal, commit adultery, or tell lies; he prompts others, too, to do likewise. Does that suffice for his benefit, happiness, for a long time?”
“Yes, Venerable sir.”

“Tam kiṃ maññatha Kālāmā, amoho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā”ti?”
“Hitāya bhante.”

“Amūḷho panāyaṃ Kālāmā purisapuggalo mohena anabhibhūto apariyādinnacitto n’eva pāṇaṃ hanati na adinnaṃ ādiyati na paradāraṃ gacchati na musā bhanati paraṃ pi tathattāya samādapeti yaṃ sa hoti dīgharattaṃ hitāya sukhāyā’ ti?
“Evaṃ bhante ti.”

“Taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vā”ti?”
“Kusalā, bhante”.
“Sāvajjā vā anavajjā vā’ti?” “Anavajjā, bhante.”
“Viññugarahitā vā viññuppasatthā vā”ti?” “Viññuppasatthā, bhante”.
“Samattā samādinnā hitāya sukhāya saṃvattanti no vā kathaṃ vā ettha hotī”ti?”
“Samattā, bhante, samādinnā hitāya sukhāya saṃvattanti evaṃ no ettha hotī”ti.”

The Noble Man — free defilements, living with honesty and restraint. The Noble Man, living peacefully with compassion and honesty.
FREE AID

“What do you think, Kālāmas? Does absence of delusion arise in a man for his benefit or harm?” “For his benefit, Venerable sir.”

“Kālāmas, this non-muddled man, with mind not overcome, not overwhelmed by delusion, does not take life, steal, commit adultery, or tell lies; he prompts others, too, to do likewise. Does that suffice for his benefit, happiness, for a long time?” “Yes, Venerable sir.”

“What do you think, Kālāmas? Are these things good or bad?” “Good, Venerable sir.”

“Blamable or not blamable?” “Not blameable, Venerable sir.”

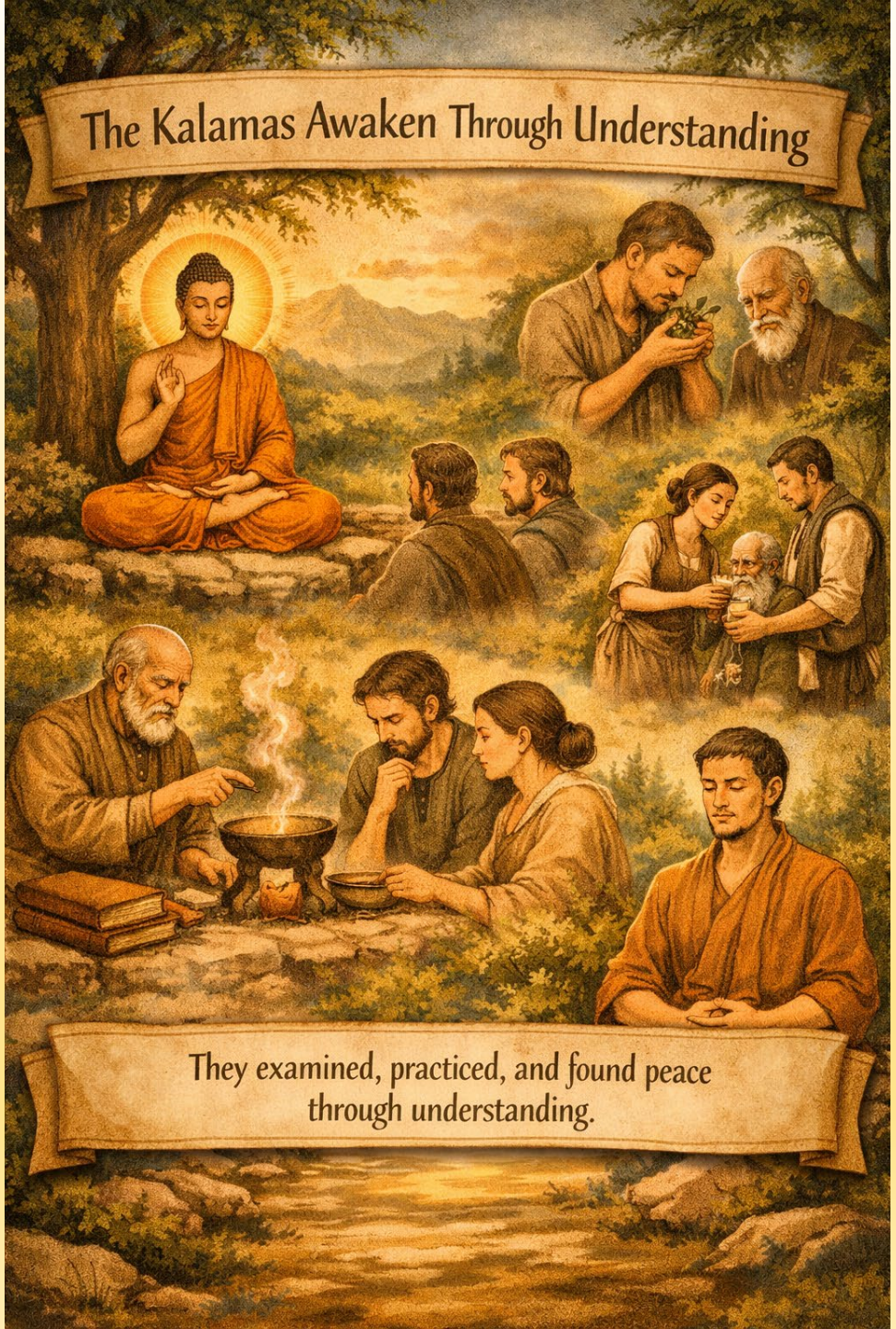
“Censured or praised by the wise?” “Praised, Venerable sir.”

“Undertaken and observed, do these things lead to benefit, happiness, or not? Or how does it strike you?”

“Undertaken and observed, these things lead to benefit, happiness. Thus, it strikes us.”

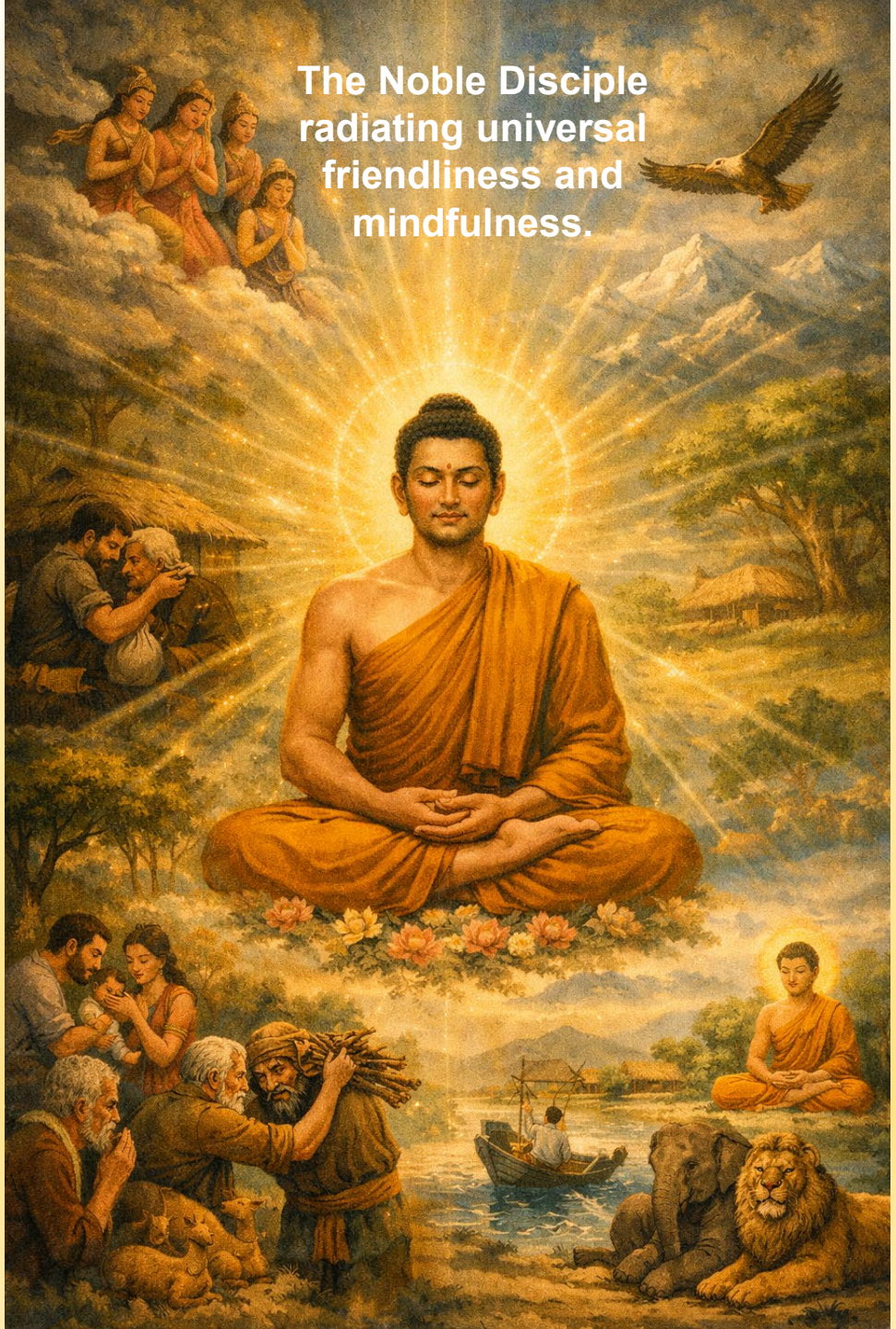
“Iti kho, kālāmā, yaṃ taṃ avocumha: ‘etha tumhe, kālāmā.

Mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti. yadā tumhe, kālāmā, attanā va jāneyyātha—ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṃvattantī’ti, atha tumhe, kālāmā, upasampajja vihareyyāthā’ti, iti yaṃ taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ”.



“Therefore did we say, indeed, Kālāmas, what was said thus: come, Kālāmas.
Do not go upon report; do not go upon tradition; do not go upon hearsay; do not go upon correspondence with scripture; do not go upon cogitation; do not go upon logic; do not go upon specious reasoning; do not go upon approval of a thought-over notion: do not go upon a person’s seeming ability; do not go upon the thought, ‘The ascetic is our teacher.’ Kālāmas, when you yourselves know: ‘These things are good, these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit, happiness’, enter on and abide in them.”

“Sa kho so, kālāmā, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūḷho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati”.

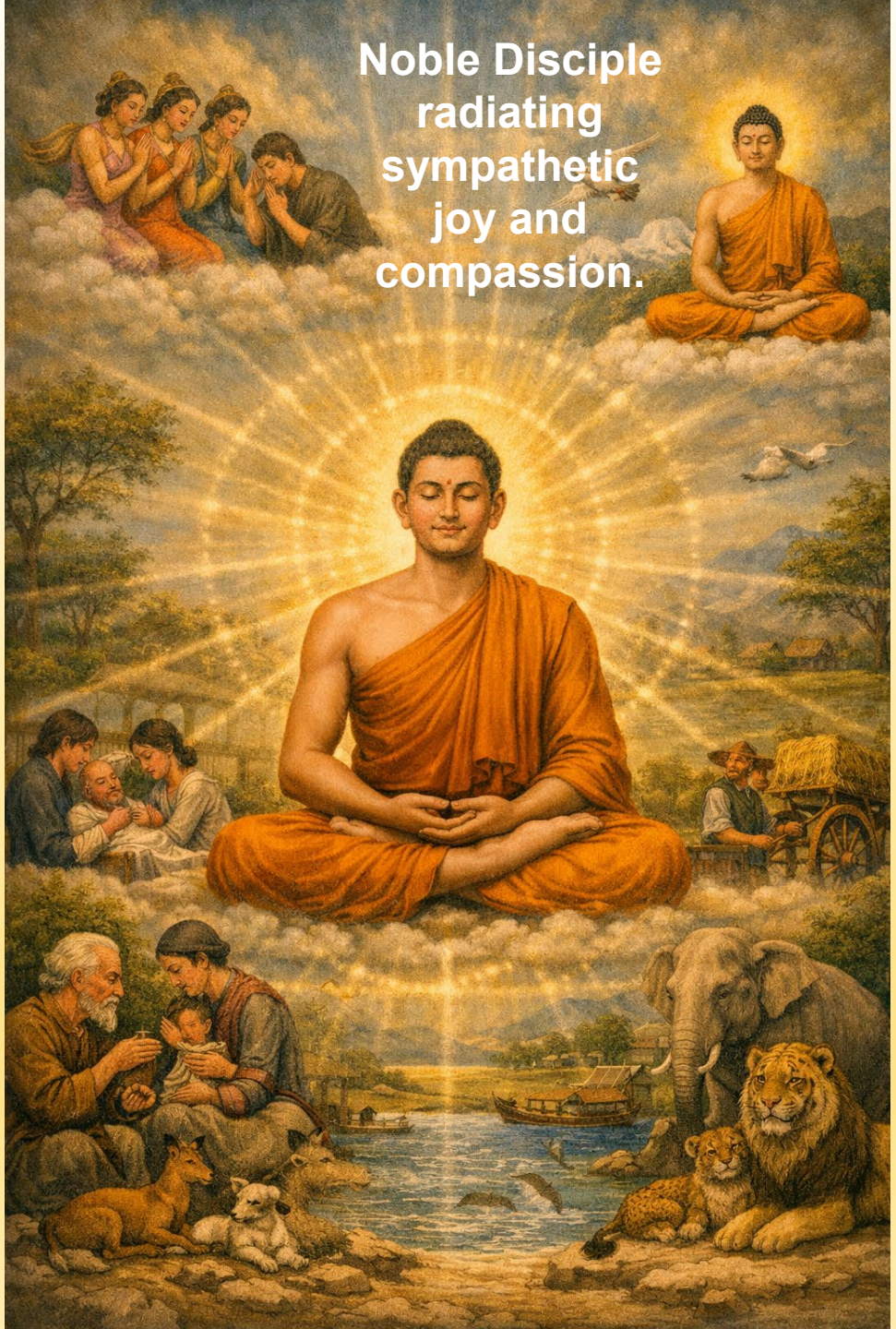


“The noble disciple, Kālāmas, who is this way is devoid of coveting, devoid of ill will, unmuddled, clearly comprehending, and mindful, lives. Having contemplated with thought of friendliness one direction; likewise the second; likewise the third; likewise the fourth; thus above, below, and through; he lives, having contemplated the entire world, in every case, whole-heartedly, with thought of friendliness, ample, grown great, termless, free from hatred and free from trouble”.

“Karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhaṃ adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati”.

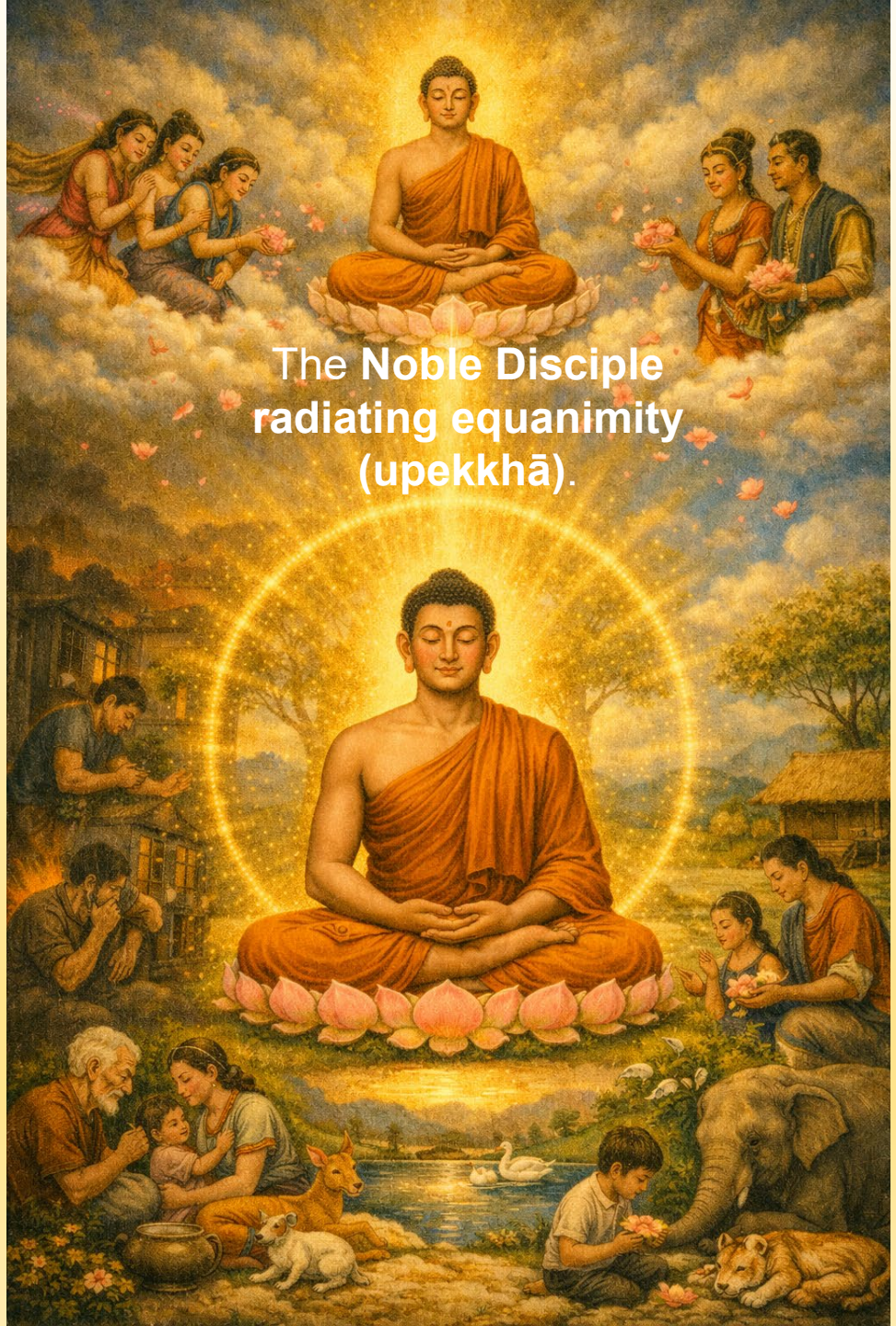
“He lives, having contemplated with thought of compassion one direction; likewise the second; likewise the third; likewise the fourth; thus above, below and through; he lives, having contemplated the entire world, in every case, wholeheartedly , with thought of compassion, ample, grown great, termless, free from hatred and free form trouble.”

“Muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhaṃ adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati”.



“He lives, having contemplated with thought of gladness one direction; likewise the second; likewise the third; likewise the fourth; thus above, below and through; he lives, having contemplated the entire world, in every case, wholeheartedly, with thought of gladness, ample, grown great, termless, free from hatred, and free from trouble.”

“Upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddhaṃ adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati”.



“He lives, having contemplated with thought of equability one direction; likewise the second; likewise the third, likewise the fourth; thus above, below, and through; he lives, having contemplated the entire world, in every case, wholeheartedly, with thought of equability, ample, grown great, termless, free from hatred, and free from trouble.”

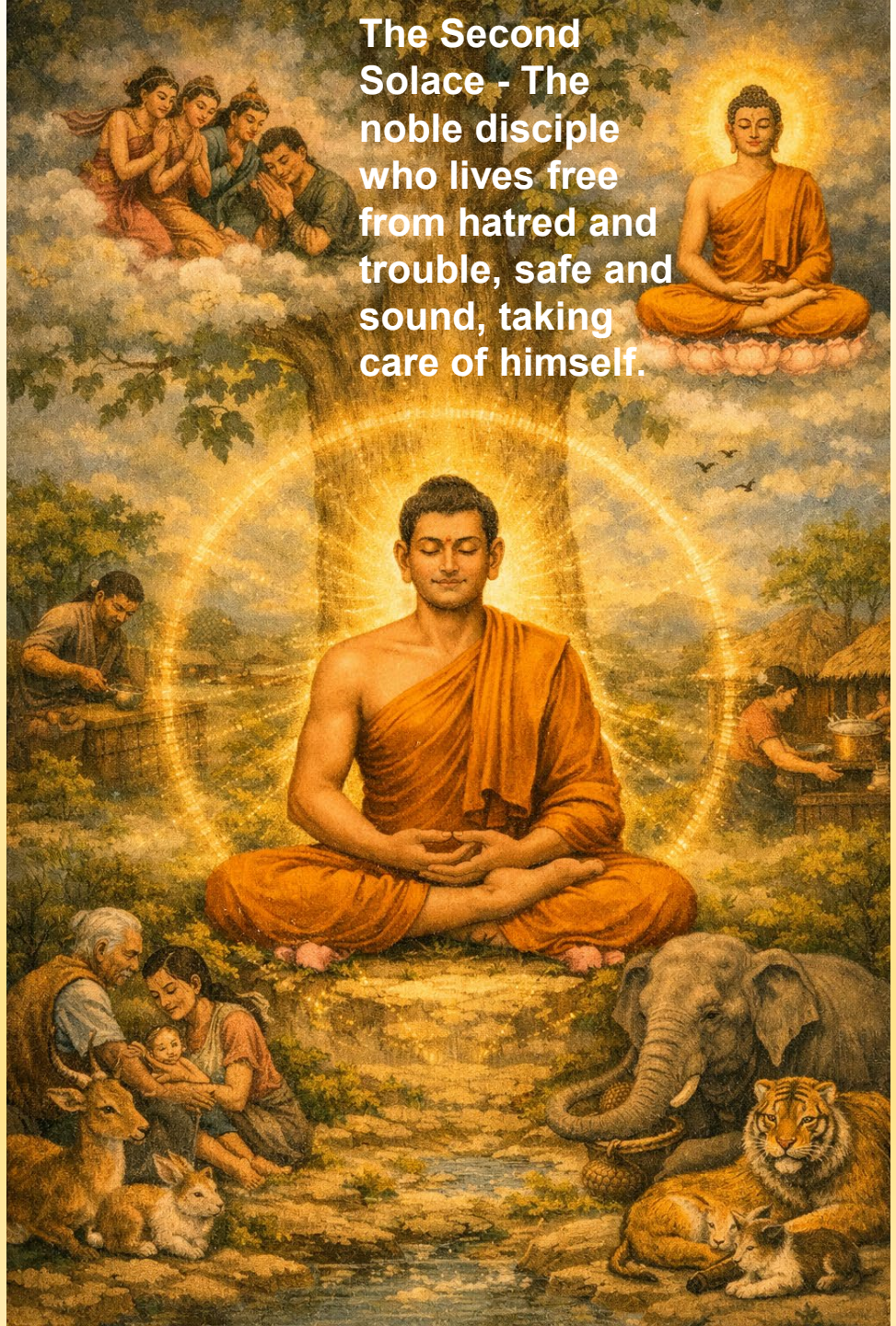
“Sace kho so, kālāmā, ariyasāvako evaṃ avera citto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭha citto evaṃ visuddha citto. Tassa diṭṭhe’va dhamme cattāro assāsā adhigatā honti. ‘Sace kho pana atthi para loko, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmī’ti, ayam’assa paṭhamo assāso adhigato hoti.”

The First Solace - The noble disciple whose mind is *hate-free and malice-free*, living well here and hereafter, destined for the heavenly world.

“The noble disciple, Kālāmas, who has such a hate-free mind, who has such a malice-free mind, who has such an undefiled mind, who has such a purified mind, is one by whom four solaces are found here and now.

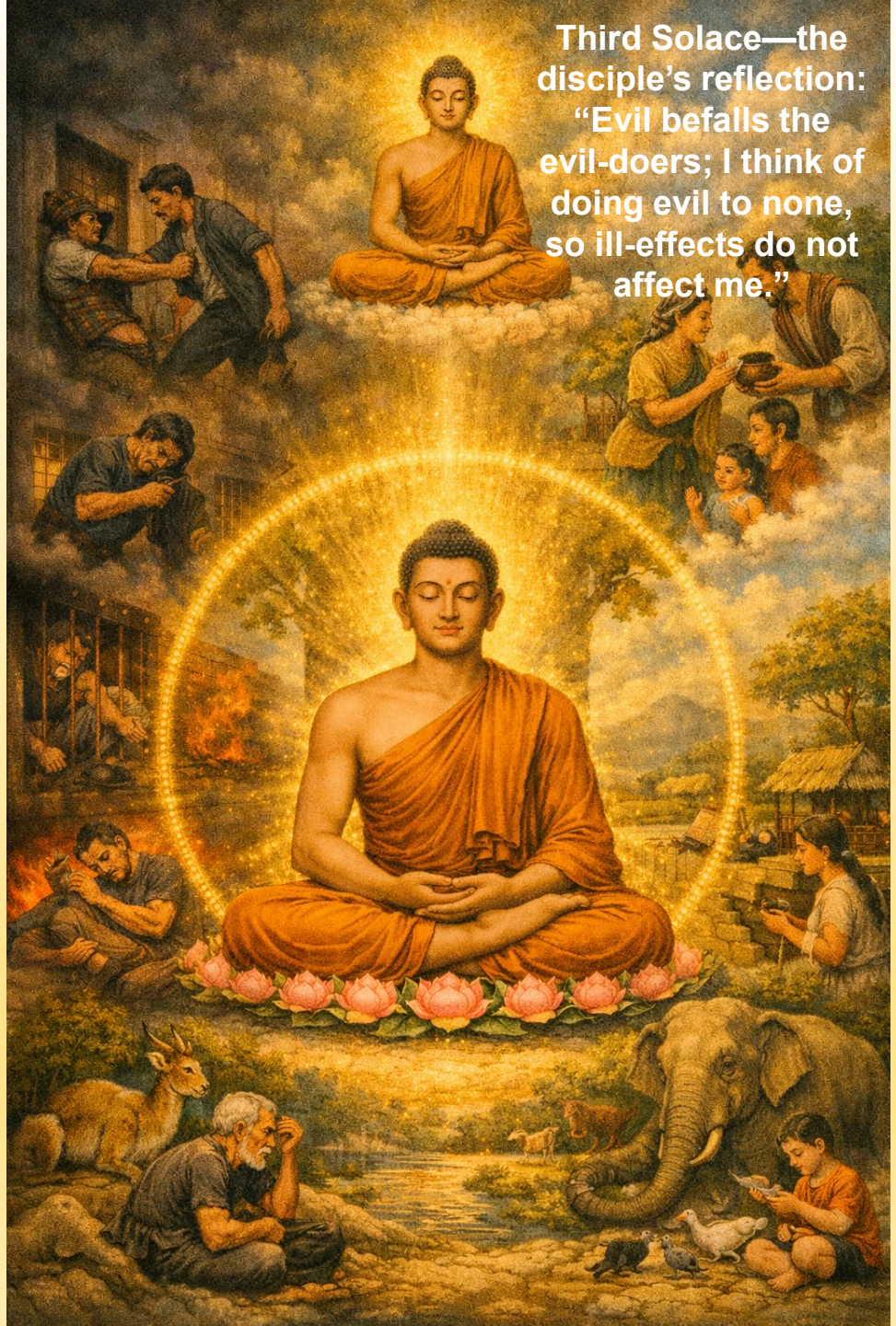
‘Suppose there is a hereafter and there is fruit, result, of deeds done well or ill. Then it is possible that I shall be born in the righteous heavenly world.’ This is the first solace found by him.”

‘Sace kho pana natthi para loko, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ diṭṭh’eva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ pariharāmī’ti, ayam’assa dutiyo assāso adhigato hoti.



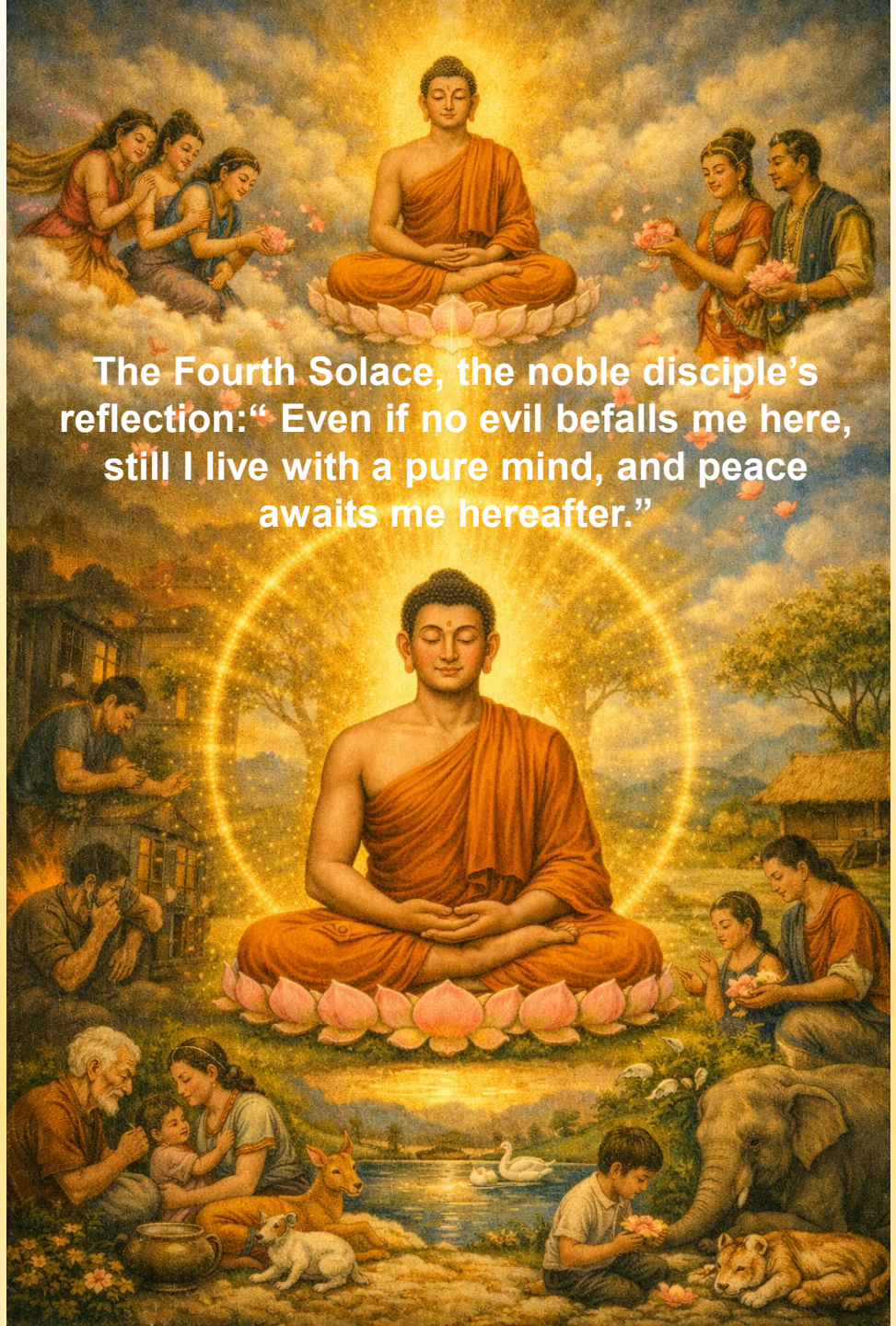
“Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Then in this world, here and now, free from hatred, free from trouble, safe and sound, and pleased, I take care of myself.” This is the second solace found by him.

‘Sace kho pana karoto karīyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ
cetemi. Akarontaṃ kho pana maṃ
pāpakammaṃ kuto dukkhaṃ phusissatī’ti.
ayam’assa tatiyo
assāso adhigato hoti.


Third Solace—the disciple’s reflection: “Evil befalls the evil-doers; I think of doing evil to none, so ill-effects do not affect me.”

“Suppose evil befalls the evil-doers. I, however, think of doing evil to none. Then, how can ill affect me who do no evil deed?’ This is the third solace found by him.”

‘Sace kho pana karoto na karīyati pāpaṃ, athāhaṃ ubhayen’eva visuddhaṃ attānaṃ samanupassāmī’ti. ayam’assa catuttho assāso adhigato hoti.


The Fourth Solace, the noble disciple’s reflection:“ Even if no evil befalls me here, still I live with a pure mind, and peace awaits me hereafter.”

“Suppose evil does not befall the evil-doer. Then, I see myself purified in both ways.” This is the fourth solace found by him.”

“Sa kho so, kālāmā ariyasāvako, evaṃ avera citto evaṃ abyāpajjha citto evaṃ asaṅkiliṭṭha citto evaṃ visuddha citto tassa diṭṭh’eva dhamme ime cattāro assāsā adhigatā hontī”ti.

“Evametaṃ, Bhagavā, eva’metaṃ, Sugata! Sa kho so, bhante, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto. Tassa diṭṭh’eva dhamme cattāro assāsā adhigatā honti.”

The Noble Disciple's Four Solaces
1. If There is a Hereafter
He is Well Prepared
2. If There is No Hereafter
He Lives Happily
Here & Now
3. If Evil Bears Result
He is Safe from Harm
4. If Evil Bears No Result
He Still Has a Pure Life
A Hate-Free, Malice-Free,
Undefiled, Purified Mind Finds Peace.

“The noble disciple, Kālāmas, who has such a hate-free mind, who has such a malice-free mind, who has such an undefiled mind, who has such a purified mind, is one by whom, here and now, these four solaces are found.”

“So it is, Blessed One. So it is, August One, the noble disciple, Venerable Sir, who has such a hate-free mind, who has such a malice-free mind, who has such an undefiled mind, who has such a purified mind, is one by whom, here and now, four solaces are found.”

‘Sace kho pana atthi' para loko atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko athāhaṃ kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmī ti, ayam’assa paṭhamo assāso adhigato hoti.

“Suppose there is a hereafter and there is fruit, result, of deeds done well or ill. Then it is possible that I shall be born in the righteous heavenly world.” This is the first solace found by him.”

‘Sace kho pana n’atthi para loko, n’atthi sukaṭadukkaṭā naṃ kammānaṃ phalaṃ vipāko, athāhaṃ diṭṭh’eva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ pariharāmī’ti, ayaṃ assa dutiyo assāso adhigato hoti.

“Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Then, in this world, here and now, free from hatred, free from trouble, safe and sound, and pleased, I take care of myself.” This is the second solace found by him.”

‘Sace kho pana karoto karīyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi akarontaṃ kho pana maṃ pāpakammaṃ kuto dukkhaṃ phusissatī’ti, ayam assa tatiyo assāso adhigato hoti.

‘Sace kho pana karoto na karīyati pāpaṃ athāhaṃ ubhayen’eva visuddhaṃ attānaṃ samanupassāmī’ti. ayaṃ’assa catuttho assāso adhigato hoti.

“Suppose evil befalls the evil-doer.

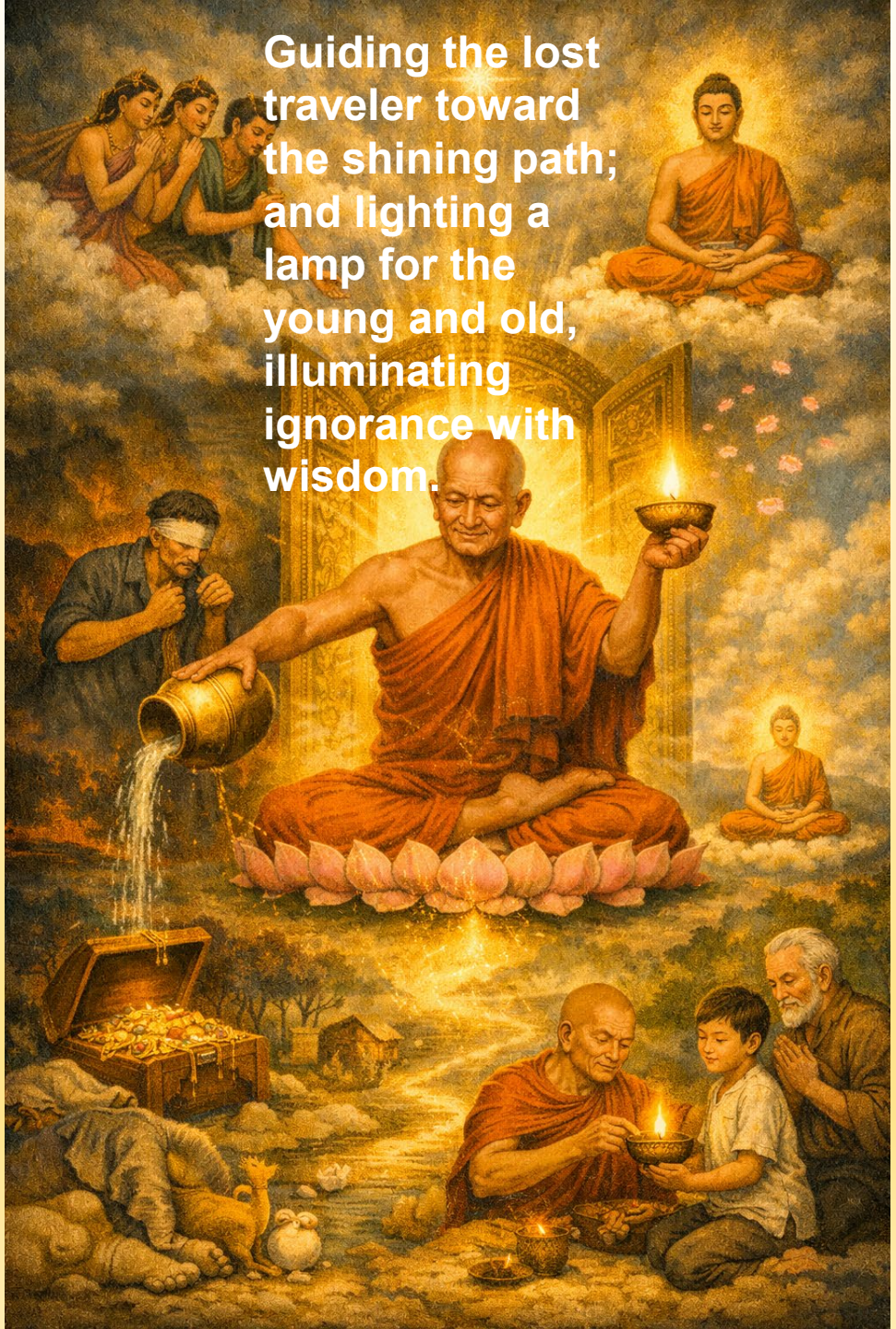
I, however, think of doing evil to none. Then, how can ill affect me who do no evil deed?” This is the third solace found by him.

“Suppose evil does not befall the evil-doer, Then, I see myself purified in both ways.” This is the fourth solace found by him.

‘Sa kho so bhante ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto tassa diṭṭh’eva dhamme ime cattāro assāsā adhigatā hontī’ti.

“The noble disciple, Venerable Sir, who has such a hate-free mind, who has such a malice-free mind, who has such undefiled mind, who has such a purified mind, is one by whom, here and now, these four solaces are found.”

“Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūḷhassa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhinti ti evamevaṃ bhante anekapariyāyena Dhammo pakāsito. Ete mayaṃ bhante Bhagavantaṃ saraṇam gacchāma dhammañ ca bhikkhusaṅghañ ca. upasake no bhante Bhagavā dhāretu ajjatagge pāṇupete saraṇam gataṃ’”ti.


Guiding the lost traveler toward the shining path; and lighting a lamp for the young and old, illuminating ignorance with wisdom.

“Venerable Sir, it is marvellous. Venerable sir, it is marvellous. We, venerable sir, just as a (vessel) turned upside down is turned up, or what is closed is made to open, or just as showing the way to one who has lost his way, or as one who holds an oil lamp in the dark with the thought, ‘Let those who have eyes see forms,’ in similar manner, by the venerable sir, in various, ways, the Dhamma has been declared. That I, go to the Blessed One for refuge, to the Teaching for refuge, and to the Order for refuge. Venerable sir, may the Blessed One regard us as followers who, from today to the end of life, have taken refuge.